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संजीवनी शारदा के
सत्कर्म
संकल्प
सिद्धि
संशाक
नमस्ते शारदे देवि काश्मीरपुरवासिनी।
त्वामह प्रार्थये नित्य ज्ञानञ्च देहिमे ।।

Sharda Granthmala-9

आचार्य क्षेमराजकृत

परा प्रावेशिका

Aachaarya Ksheemaraaja's

Paraa Praaveeshikaa

(The Entry into the Supreme)

Facilitated by :

Dr. R.L. Bhat

701

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शारदा पुस्तकालय
(संजीवनी शा. के. जं.)
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Dedicated to

My son "Aditya Varun" and his generation
That
They may discover their rich lore

Introduction

Universe is the objective manifestation of God's divine powers. He is a reality and His powers are his essence. His powers, therefore, are also reality and so are the manifestations of those powers a reality. His Godly powers do not undergo any change even while the activities of creation etc., are going on. He is pure limitless consciousness. This is His static aspect which is known as *Shiva*. The aspect of manifestation is called His *Shakti*. These are the two aspects of one and the same absolute, all powerful and independent reality known as *Param Shiva*.

Trika system of Kashmir Shaivism has been more prevalent among Shaiva philosophers since ancient times. In this system one may make use of an object of sense pleasure or may not use it - it does not make any difference to a follower of the Trika system of practice. He can carry on his worldly activities and practise yoga side by side without any fear of blemish as the mind is to be withdrawn from objective activities of all ideation and forming of the conceptions and thus has to be turned toward the subject. This is the real self and gets merged into stages. This results in realisation of real self, which is Param Shiva.

A person devoted to Trika Shaastra has to start his Saadhna from the trinity viz., God *(Shiva)*, His power *(Shakti)* and the Universe constituted of souls and their objective phenomena *(Nara)*. He has to see that he has to descend to the position of worldly soul through the *Shakti* of Shiva and that he can re-retain his Shiva hood by the means of realising *Shakti* as his nature.

Trika philosophy is combination of knowledge, devotion, self-realisation, action and work as worship. It is therefore, concluded that the consciousness is the cause of diversity in unity and unity in diversity.

Among many works of Aacharya Ksheemaraaja, *Paraa Praaveeshikaa* is a brief and easy to understand work on the monistic Shaivism and serves as a very useful textbook for the beginners. Accordingly, many translations of *Paraa Praaveeshikaa* have been published the past years. Many of these also carry exhaustive explanations. The present work is a unique presentation and shall be of immense help to those who aspire to know the basic tenets of Trika Doctrine of 36 *tatvas* both transcendental (absolute freedom, super consciousness) and immanent (psycho-relational consciousness).

The younger generation of Kashmiri Hindus has been, so to say, drifting away from the rich traditions of ancient literature and philosophy of their land. Material pursuits have resulted in the chaos present all around us. Fresh efforts are needed to re-orient ourselves to our philosophy and culture. Trika as an important school of Indian thought is bound to play its role here. For that, the thought and lore has to be presented in simple and straight-forward manner retaining the full authenticity of the ancient texts.

The present attempt of word by word translation into simplified English and facilitating proper reading of the original texts, is commendable particularly for the beginners. The efforts put in by Dr. R. L. Bhat to prepare this easily readable and accessible text of the Ksheemaraaja's introductory work, are praiseworthy.

May Lord Shiva bless him along with his associates.

Iti Shivam...

V. N. Jyotishi (Bhat)
Trustee-cum-Secretary
Swami Vidhyadhar, Swami Mahadev Shaiva Asharam
Ploura, Jammu.

Paraa Praaveeshikaa

When after half a millennium of bulldozing the traditions of Kashmir could breathe again in the middle of 19th century, the great saint Swami Ramji revived the teaching of Shaiva texts in Srinagar. I, along with some friends, have had the good fortune of partaking of this tradition and been studying the Shaiva texts from the able and affectionate teacher Veshnathji Jyotshi for some time now at **Shri Swami Ram (Trik) Ashram** at Gole Gujral, Jammu.

Obviously, the first text taught here is, Paraa Praaveeshikaa of Achaarya Ksheemaraaja. About this great facilitator of ancient Shaiva texts, Navjivan Rastogi[1] provides this seminal information:

"An illustrious student of an illustrious teacher, **Kshemaraaja** may be ascribed to the close of the tenth or the beginning of the eleventh century. He was both Abhinava's cousin and a pupil. Of all Abhinava's students he is the only figure who is mentioned by name by Madhuraaja Yogin in his *Gurunaathaparaamarsha.* After an examination of the available data, Dr Pandey has established Vaamdeva, Abhinava's uncle, to be his father. Among his own pupils he mentions, *inter alia,* Shuura or Shuuraaditya, son of Gunaaditya, for whose enlightenment most of his works were written. Among others he includes Shriraama, Raktika Bhatta, Gargesha with particular reference to the *Netra Tantra,* and Keshava. Besides Abhinava he mentions Prayaaga as his teacher. There were probably a few more teachers according to a hint thrown by himself. Accordingly

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[1] The Krama Tantricism of Kashmir, Vol.1, (1979), Motilal Banarsidas, New Delhi, (page 166).

Shankaraajnaadhara was also probably his teacher."

Rastogi assigns him the date 975-1125 AD, a period of 150 years, though he says that Kshemaraaja may be 'ascribed to the close of the tenth or the beginning of the eleventh century' (*ibid*). This same date is repeated in the chronological tree of Shaiva authors given in the Appendix 'A' of the book. Rastogi, however, assigns the date 950-1020 A.D. to Abhinavgupta. (*ibid,* page 157). Kshemaraaja may have survived him by a decade or two.

Jaideva Singh[1] also assigns Ksheemaraaja to the tenth century: 'since Kshemaraaja was (Abhinavagupta's) pupil, he must also have lived in the tenth century'. He mentions Paraa Praaveeshikaa among the ten works which he assigns to Ksheemaraaja (*loc.cit.*).

Paraa Praaveeshikaa, is just what it is - 'the entry into the Supreme'. It is a text for the beginner giving the gist and argument of Trika philosophy in simple and concise terms. This text is meant to lead the aspirant to the study of more advanced and comprehensive texts of the philosophy. Aachaarya Ksheemaraaja presented those elaborate texts, too, in easy, readily comprehendible formats. In all, this prolific writer is said to have authored 18-20 books[2]. His *Pratibijnahridayam* has been compared to *Vedantsaara* of Shankaracharya[3].

Paraa Praaveeshikaa, though only an introduction to Trika Philosophy, is also amenable to elaboration into a full-scale exposition of the philosophy with commentaries. While the value of such expositions is uncontestable, they tend to burden the spirit of Praaveeshikaa. This could be

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1. Pratibijnahridayam, Revised Ed.1982, Motilal Banarsidas, New Delhi, (page 3).
2. Navjivan Rastogi (*ibid*) pages 168-69.
3. Jaidev Singh *loc. cit*

one of the reasons why lay students of Kashmir Shavism have not made full use of this seminal primer.

The other reason may have to do with the presentation of the Sanskrit texts. As is well known, Sanskrit is a highly scientific and rational tongue. The Brahmini derived scripts Deev Naagrii as well as Shaarda, possessing a matchingly scientific scheme and precision, provide the accomplished scholars numerous devices to condense and coalesce the written text. This saves time and space which was very valuable in earlier times when texts had to be written by hand and the writing materials were scarce. The coalesced text may also have facilitated memorization.

These great advantages, however, have become virtual stumbling blocks in the study and use of the Sanskrit tongue and texts written in it, especially by the beginners. Sanskrit, rather the linguistic milieu from which Sanskrit arose[1], being the mother of all Modern Indian Languages, can be comprehended by most Indians very easily provided the words are identifiable. The individual words in a *sandhi*-bound text are grasped quickly enough only by the scholars while the laity is left to hang by the line-long *shero-rekha-ed* word-clutches.

As a result it is not uncommon to come across people who remember whole *shalookas* of Gitaji, in totally imprecise sound-bits and bytes. It is generally felt that study and understanding would be facilitated if the texts could be presented in an easy-to-identify format. This is evidenced by the frequent practice of putting the *sandhi-chheeded* text of a *shalooka* (e.g. in Bhagavad Gita) beneath the main *shalooka*. Since both Deev Naagrii and Shaarda scripts are very precise in writing, there is no change in pronunciation or meaning if the coalesced words are segregated into individual words.

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1. Rajmal Bora, *Bharat ke Bhaashaa Parivaar* (2004) Aaleekh Prakaashan, New Delhi.

This is what has been attempted in this presentation of Paraa Praaveeshikaa. While the original text, in the standard form, has been given at the top, it has been presented in a segregated format in the succeeding line. This line appears in bold print, below each text line for easy reading. Even a person with a nodding acquaintance with Sanskrit, especially our youngsters who do have a smattering of Sanskrit now, can read it and comprehend the meaning. This will be a direct entry into Kashmir Shavism, as Kshemaraaja meant his Praveshaka to be.

It may, however, be noted that in as pristine an age as the 10th century when great aachaaryas and scholars lived, Ksheemaraaja felt a need to prepare an introductory text to launch the beginner on a journey into the Trika Philosophy. The need for facilitating such a voyage today is obviously much greater. To aid the reader in a direct experience of the original text, a precise word for word English translation of the text follows each text line. This is a straight rendering of the text and can be read independently. The focus, however, is the text and the aim is to encourage reading of the original text. The translation may be used as a guide only. Accordingly, an effort has been made to collate the translation to the words directly above them, sometimes at the risk of marring the flow of translation and its co-relation.

Most of the words used by Ksheemaraaja would have been common language a millennium ago, but today they have all become technical terms, which need elaboration. Short footnotes have therefore been added, to make the meaning clear at places. Yet, these have been kept to a minimum to prevent their cluttering the text.

One must add that this is a work for the common aspirants prepared by a layman who encountered unnecessary obstacles in following the text and tried to make it simple for fellow layman and the budding young generations. Indeed, it is the incessant discussion with fellow students. Pradeep Koul, Hiralal Bhat, Drs Rajinder Raina, Anil Taku and others at the Ashram which inspired one of their associates to undertake this task. But neither this, nor the little understanding of the lore that has come to us would've been possible without the pains-taking efforts by our teacher Veshnathji. He had to correct many of the lapses in this work and was also kind enough to pen an introduction. My gratitude to him would never be said to the extent it is felt.

I am also indebted to my friend Dr. Bharat Bushan Sharma, of Sanskrit deptt., Govt. College for Women, Parade, Jammu who went through the first print and made valuable corrections.

23rd of Jan. 2008. **R. L. Bhat**
Laximi Vihar, Bohri,
Jammu.

विश्वात्मिकां तदुत्तीर्णां हृदयं परमेशितुः।
विश्व् आंत्मिकां तत् उत्तीर्णां हृदयं परमेशितुः।

परादिशक्तिरूपेण स्फुरन्तीं संविदं नुमः।।
परा आदि शक्तिरूपेण स्फुरन्तीं संविदं नुमः।

(To) the embodied world and that beyond it,
the essence of Shiva,

in eternal Shakti's form[1],
blossoming as Samvit, I bow.

---

[1] आदि शक्ति : The divine shaktis in form of *para, pashyanti, madhyama* and *vaikhuri*.

इह खलु परमेश्वर: प्रकाशात्मा

इह खलु परमेश्वर: प्रकाश आत्मा

This whole (creation), of the Lord, is the illumined soul.

प्रकाशश्च विमर्शस्वभाव:

प्रकाश: च विमर्श स्वभाव:

Prakasha's[1] is the Vimarsha[2] the nature[3].

विमर्शो नाम विश्वाकारेण विश्वप्रकाशेन

विमर्शो नाम विश्वाकारेण विश्वप्रकाशेन,

Vimarsha[4] is the name of creating the world, illumining[5] it,

विश्वसंहरणेन च अकृत्रिमाहं—इति विस्फुरणं

विश्व संहरणेन च अकृत्रिम अहं - इति विस्फुरणं

and dissoluting it, is the real self : thus blossoming[6].

---

1. प्रकाश: – is illumination, the kindling.
2. विमर्श – the state and action, that precede actual kindling, (like, say, raising a soon-to-get-lighted candle to iginition point) i.e. Vimarsha is the inherent nature of Prakasha.
3. The realisation that I-ness is getting projected as the world is vimarsh. It is also called 'svabhaava' - reflection of one's nature. (Paraapraveeshikaa, Gurtu, p-8)
4. Consciousness, understanding.
5. i.e., sustaining the world.
6. or creating impulse, the spanda.

यदि निर्विमर्श: स्यात्

यदि नि: विमर्श: स्यात्

If (the world or creation) were without Vimarsha

अनीश्वरो जडश्च प्रसज्येत

अनीश्वरो जड: च प्रसज्येत

lifeless (and) insensate too, (would) it have been.

एष एव च विमर्श:

एष एव च विमर्श:

This way (too) is vimarsha (as described)....

चित् चैतन्यं

चित्, चैतन्यं,

Superconsciousness, power of independent comprehension

स्वरसोदितापरावाक, स्वातन्त्र्यं,

स्व रस उदिता परावाक्, स्वातन्त्र्यं,

Self-awakened Paraa Vaak, Soveriegnity

परमात्मनो मुख्यमैश्वर्य

परमात्मनो मुख्यं ऐश्वर्य,

Supreme Being's Chief Divinity

कर्तृत्वं स्फुरत्ता, सारो हृदयं, स्पन्द:

कर्तृत्वं, स्फुरत्-ता, सारो, हृदयं, स्पन्द:,

Authorship, Blossoming, Essence, Crux, Vibration

इत्त्यादिशब्दैरागमेषूद्घोष्यते

इत्त्यादि शब्दै: आगमेषु उद्घोष्यते

etc.: in these words the Aagams declare it i.e. (Vimarsha)

अतदेव अकृत्रिमाहमिति सतत्त्व:

अतदेव अकृत्रिम अहं इति सतत्त्व:

Hence that (Prakaash) is real, which is sat tatva[1], (eternal)

---

[1] The 36 tatvas expounded by Kashmir Shaivism are classified in a number of ways:

a) Shiva is Sat (True), absolute tatva, other (35) are derived from it.

b) Shiva, Shakti, Sadaashiva, Aishvarya and Shudvidyaa are *shud* (pure) tatvaas.
Maya to Purusha are *shudashud* (pure-impure) tatvaas.
Prakriti to bhuumi (31) are *ashud* or impure tatvaas.

c) Shiva and Shakti are also called shiv tatvas
Saddaashiv, Aisharya and Shudvidyaa - are *Vidya* tatvas.
Maya to Bhuumii (or prithvii) are *Aatm* tatvas.

स्वयंप्रकाशरूप: परमेश्वर:

स्वयं प्रकाश रूप: परमेश्वर:

in self luminous form, the Absolute Being

पारमेश्वर्या शक्तया शिवादिधरण्यन्त:

पारमेश्वर्या शक्तया शिव आदि धरणि अन्त:

(with its) transcending power from Shiv etc. to earth[1] at the end

जगदात्मना स्फुरति प्रकाशते च

जगदात्मना स्फुरति प्रकाशते च

(as) the world blossoms and gets illumined too.

एतदेव अस्य जगत: कर्तृत्वमजडत्वं च

एतत् एव अस्य जगत: कर्तृत्वम् अजडत्वम् च

This[2] alone is (the cause[3] of) this world's creating and its sensating :

---

1. i.e. all the 36 tatvas from Shiv tatva, the 1st to 36th bhuumi tatvaa.
2. i.e. Shiv tatva.
3. The world exists because it derives from an existence. How could it exist, else?

जगतः कार्यत्वमपि

जगतः कार्यत्वम्

world's activativation too,

एतदधीनप्रकाशत्वमेव

अपि एतत् आधीन प्रकाशत्वम् एव

owes its existence to this illumination only.

एवंभूतं जगत् प्रकाशरूपात्

एवम् भूतम् जगत् प्रकाशरूपात्

Thus (having) come to be, the world as Prakaasha

कर्तुम् महेश्वरादभिन्नमेव

कर्तुम् महेश्वरात् अभिन्नम् एव

created from Maheeshvaraa - is inseparable[1] (from Him);

भिन्नवेद्यत्वेऽप्रकाशमानत्वेन

भिन्न वेद्यत्वे अप्रकाशमानत्वेन

had it been separate, it'd have been unilluminded.

---

[1]. i.e. its existance apart from Him, is inconcievable

प्रकाशनायोगात् न किंचित्स्यात्
प्रकाशन अयोगात् न किंचित् स्यात्
(and) Prakaasha-incapable it'd not, at all, have existed[1]

अनेन च जगता अस्य भगवत:
अनेन च जगता अस्य भगवत:
And besides, the world (itself) being divine[2]

प्रकाशत्मकंरूपं न कदाचित तिरोधीयते
प्रकाशत्मकं रूपं न कदाचित तिरोधीयते
its Prakasha-form, in no case, can obscure.

एतत्प्रकाशनेन प्रतिष्ठां लब्ध्वा
एतत् प्रकाशनेन प्रतिष्ठां लब्ध्वा
It, by illumining (appearing) thus getting established,

---

[1] It would have had no power of existance.
[2] i.e. existing as Prakaasha

प्रकाशमानमिदं जगत् आत्मनः प्राणभूतं

प्रकाशमानम् इदं जगत् आत्मनः प्राण भूतं

Prakaasha being, of this world, the soul and vital force,

कथं निरोद्धुं शक्नुयात्

कथं निरोद्धुम् शक्नुयात्

how can the world obstruct (Prakaasha);

कथं च तन्निरूध्य स्वयमवतिष्ठेत

कथं च तत् निरूध्य स्वयम् अवतिष्ठेत

and how, after obscuring that (the world) itself can exist?

अतश्चास्य वस्तुनः साधकमिदं बाधकमिदं

अतः च अस्य वस्तुनः साधकम् इदं बाधकं इदं

And therefore, this thing[1], which proves it or disproves it[2]

---

[1] i.e. the person, who attempts to prove or disprove the existence of Divine element. (He being himself a proof, proves the contention and hence all the argumentation, which he may indulge in, is pointless).

[2] i.e. (being/atmaa)

प्रमाणमित्यनुसंधानात्मक साधकबाधक

प्रमाणम् इति अनुसंधानात्मक साधक बाधक

is the proof[1]. Researching being, i.e. proving/disproving

प्रमातृरूपतया चास्य सद्भाव:

प्रमातृरूपतया च अस्य सद्भाव:

as the knower, is itself the proof and establishes existance.

तत्सद्भावे किं प्रमाणम्?

तत् सद्भावे किं प्रमाणम्?

Of that, proven-in-being[1], what (more) proof (is needed)?

इति वस्तुसद्भावमनुमन्यतां

इति वस्तु सद्भावम् अनुमन्यतां

This thing, (whose) existance (has been) accepted[2],

---

1. Three aspects of proving/researching are:
    - प्रामता - (knower) the person, wanting to know or prove
    - प्रमय - (known) the subject which is to be known or proved.
    - प्रमाण - (knowledge) the proof or knowledge.

2. the existance has already been 'proven in the very being' of the researcher.

तादृक्स्वभावे किं प्रमाणम्?

तादृक् स्वभावे किं प्रमाणम्?

having seen it in self[1], what proof (is needed for it)?

इति प्रष्ट्टरूपतया च पूर्वसिद्धस्य महेश्वरस्य

इति प्रष्ट्ट रूपतया च पूर्व सिद्धस्य महेश्वरस्य

Thus enquired and cognised (in) form and pre-existing, Maheeshvara,

स्वयंप्रकाशत्वं सर्वस्य स्वसंवेदनसिद्धम्

स्वयं प्रकाशत्वं सर्वस्य स्व संवेदन सिद्धम्।

who is self-effulgent, to all, by self experience[2], (stands) proved.

किं च प्रमाणमपि

किं च प्रमाणं अपि

And what is (that) proof-seeking,

यमाश्रित्य प्रमाणं भवति

यम आश्रित्य प्रमाणं भवति

whose basis (i.e. being) itself is the proof?

---

1. as, प्रमाता the knower or researcher,
   its true nature of knower or प्रमाता hence प्रमाण itself.
2. The knowlege of the knower itself that he/she is setting out to know
   is an experience of the proof he/she is seeking.

तस्य प्रमाणस्य तदधीनशरीर

तस्य प्रमाणस्य तत् अधीन शरीर

That pramaana, which is dependant upon body,

प्राणनीलसुखादिवेद्यं

नील सुख आदि वेद्यं

praana, colours[1], joys[2] etc. and things known too,

चातिशय्य सदा भासमानस्य

च अतिशय्य सदा भासमानस्य

(and) particularly ever is experienced

वेदकैकरूपस्य

वेदक एकरूपस्य

(by) knower in one's own form?

सर्वप्रमितिभाजः सिद्धौ

सर्व प्रमिति भाजः सिद्धौ

All experiencer's power to prove,

---

1. Colours - external
2. Joys - internal

अभिनवार्थप्रकाशस्य
अभिनव अर्थ प्रकाशस्य
in new ways, is (also derived) of the Prakasha (Shiva):

प्रमाणवराकस्य कश्चोपयोगः
प्रमाण वराकस्य कः च उपयोगः
(the) poor proof - of what use is it?

एवं च शब्दराशिमयपूर्णाहन्ता
एवं च शब्द राशिमय पूर्ण अहन्ता
Thus, the totality of words[1], representing perfect I-ness;

परामर्शसारत्वात परमशिव एव
परामर्श सारत्वात परमशिव एव
Vimarsha, the essence of everything, is Param Shiva,

षट्त्रिंशत्तत्त्वात्मकः प्रपञ्चः
षट् त्रिंशत तत्त्व आत्मकः प्रपञ्चः
of thirty-six tatvaas, the blossoming.

---

[1] totality of alphabet (from अ to क्ष)

षट्त्रिंशत्तत्त्वानि च — शिव...36 भूमयः इत्योतानि

षट् त्रिंशत् तत्त्वानि च - शिव... भूमयः इति एतानि

The thirty-six tatvaas, from Shiva to earth, are these :

Subjective/objective (5) principles

शिव	शक्ति	सदाशिव	ईश्वर	शुद्धविद्या

Creative energy (1) माया

Kanchukas: (5) cloacks of obscuration.

कला	विद्या	राग	काल	नियति
creation	knowledge	attachment	experience	space

objects of limited individual experience: (5)

पुरुष	प्रकृति	बुद्धि	अहंकार	मनः
purush	prakriti	intellect	ego	manas

Sense organs : (5)

श्रोत्र	त्वक्	चक्षुः	जिह्वा	घ्राण
ears	skin	eyes	tongue	nose

Action organs : (5)

वाक	पाणि	पाद	पायु	उपस्थ
speech	hand	foot	urethrna	anus

Perceptions : (5)

शब्द	स्पर्श	रूप	रस	गन्ध
word	touch	form	taste	smell

Gross objects : (5)

आकाश	वायु	वह्नि	सलिल	भूमयः
space	air	fire	water	earth

अथैषां लक्षणानि ।

अथ एषां लक्षणनि।

Here (are) their characteristics[1]:

1) Shiv

तत्र शिवतत्त्वं नाम

तत्र शिव तत्त्वं नाम

There Shiva tatva (is) the name of

इच्छा—ज्ञान—क्रियात्मक—

इच्छा ज्ञान क्रियात्मक-

Power of Will[2], Knowledge and Action embodied.

---

[1] The first five tatvas - Shiva, Shakti, Sadaashiv, Iishvar and Shud'dh vidyaa - are shud tatvas, unpolluted of maayaa.

Shiva tatva : is absolute I-ness, with power of Prakaasha and Vimarsha. It is total Cheetanya, Sovereignity and Gyaana.

Shakti - The first movement (*spanda*) in Shiv tatva transforms it into Shakti. It carries Will to create.

Sadaashiv - The desire to create, reduces the Gyaana to volition - *ichhaa*. The first consciousness of knowledge appears. I-ness is overwhelming but a vague experience of 'objects' surfaces.

Iishvar - 'this', the universe, begins to attain distinction, though it is still seen as 'I'. 'I' and 'this' (atma and jagat) are percievced clearly, but there is still knowledge that 'this is 'I'. Power of gyaana is further reduced.

Shudhvidyaa : Intelligence has been reduced to action (kriya). Objects appear to be distinct from self. अहं (I) इदं (this) are exactly balanced i.e. 50:50. Now they'll get differentiated. Hence it is also called *paraa par dasha*, the thresh-hold between *paraa* and *aparaa.*

[2] Will, Knwoledge, Action (capital letters) are the absolute attributes, distinguished from their limited versions "will", "knowledge" and "action" (small case) respectively.

केवलपूर्णानन्दस्वभावरूप:

केवल पूर्ण आनन्द स्वभाव रूपः

Solitary, Perfect, having the nature of pure bliss -

परमशिव एव।

परमशिव एव

Param Shiva, in totality

2) Shakti

अस्य जगत् स्रष्टुमिच्छां परिगृहीतवत:

अस्य जगत् स्रष्टुम् इच्छाम् परि गृहीतवतः

This world's creating will (having) firmly caught[1]

परमेश्वरस्य प्रथमस्पन्द

परम् ईश्वरस्य प्रथम स्पन्द

Param Iishvaraa's first spanda (cosmic vibration)

एवेच्छाशक्तितत्त्वम् अप्रतिहतेच्छत्वात्।

एव इच्छा शक्ति तत्त्वम् अप्रतिहत इच्छत्वात्

and desired (object) is Shakti tatva, unrestrainedly Willed[2]

---

1. Having firmly caught the will of creating this world.
2. The attribute of absolute Will extends up till this stage. There after, the absolute Knowledge, Will etc. get curtailed becoming limited knowledge, will etc.

3. Sadaashiva

सदेवाङ्कुरायमाणमिदं जगत्

सदेव अकुंरायमाणम् इदं जगत्

Already existing, about to sprout[1], this world

स्वात्मनाहन्तयाच्छाद्य स्थितं

स्व आत्मन अहन्तया अच्छाद्य स्थितं

by its own, I-ness shrouding, stands:

रूपं सदाशिवतत्त्वम्

रूपं सदाशिव तत्त्वम्

that state is Sadaashiv tatva.

4. Iishvar

अङ्कुरितं जगदहन्तयावृत्य

अङ्कुरितं जगत् अहन्तया आवृत्य

Sprouted[2] world (but yet) with I-ness shrouded[3]

स्थितमीश्वरतत्त्वम्

स्थितं ईश्वर तत्त्वम्

(is the)state (called) Iishvar tatva.

---

1. about to sprout - *nimesh*
2. sprouted - *unmesh*
3. i.e. not yet differentiated from I-ness. "I" (अहं) is still dominant over 'this' (इदं) i.e. the cognition is इदं, अहं 'This am I'.

5. Shudvidyaa

अहन्तेदन्तयोरैक्यप्रतिपत्तिः शुद्धविद्या

अहन्त इदन्तयः एक्य प्रतिपत्तिः शुद्धविद्या

(That) I-ness and this-ness are at par[1], knowing it is Shudvidyaa[2].

6. Maayaa

स्वस्वरूपेषु भावेषु भेदप्रथा माया

स्व स्वरूपेषु भावेषु भेदप्रथा माया

Itself from objects, differentiating: that faculty, is Maayaa[2].

यदा तु परमेश्वरः पारमेश्वर्या

यदा त परमेश्वरः पारमेश्वर्या

(And) when Parameeshvarah, by His power

---

[1] i.e. the consciousness of अहं (I) and इदं (this) is coequal.

[2] The different tatvaas may be understood with the analogy of walnut:

1) **Walnut** - carrying plant and power to grow into the plant - **Shiva**.
2) **About to germinate** - when sown underground and ready to germinate - the power to grow to plant unfolded, but not menifested - **Shakti**.
3) **Germinating** - the shell opens, the embryo unfolds, - ready to come out, but still essentially within the shell. - **Sadaashiv**.
4) **Germinated** : The shell has split embryo gone out, radicle penetrating downward, plumule upward, but still underground - **Iishvar**.
6) **Sapling** : The root has gone down, the shoot has appeared, the shell is all but discarded - **Shudvidyaa**

(Paraapravaeshikaa-46-48.)

[2] Maayaa brings about two effects :

a) accentuates the difference of **aham** and **idam**.
b) envelopes I-ness (**ahanta**).

मायाशक्तया स्वरूपं गूहयित्वा
माया शक्तया स्व रूपं गूहयित्वा
using Maayaa Shakti, obscuring His (true) form,

संकुचितग्राहकतामश्नुते तदा पुरुषसंज्ञः
संकुचित ग्राहकताम् अश्नुते तदा पुरुष संज्ञः।
accepts the limited state: that is named Purusha.

अयमेव मायामोहितः
अयं एव माया मोहितः
And the one deluded by Maayaa,

कर्मबन्धनः संसारी
कर्म बन्धनः संसारी
bound by Karmaas, is (called) *Sansaarii*,

परमेश्वरादभिन्नोऽपि अस्य मोहः
परमेश्वरात् अभिन्नः अपि अस्य मोहः
From Parmeeshvaraa, I'm separate - That delusion (of purusha),

परमेश्वरस्य न भवेत्

परमेश्वरस्य न भवेत्

to Parmeeshvara, doesn't accrue[1]

इन्द्रजालमिव ऐन्द्रजालिकस्य

इन्द्रजालम् इव ऐन्द्रजालिकस्य

like magic, of the magician,

स्वेच्छया संपादितभ्रान्तेः

स्व इच्छया संपादित भ्रान्तेः

(created) by his own free will, deludes him not.

विद्याभिज्ञापितैश्वर्यस्तु

विद्या अभिज्ञापित ऐश्वर्यः तु

With knowledge realising his

चिद्घनो मुक्तः

चित् घनो मुक्तः

Power and Conscience and thus freed,

परमशिव एव

परम शिव एव

becomes Paramshiva Himself.

---

1. i.e. does not delude Him.

Kanchukas : (7-11)

अस्य सर्वकर्तृत्वं सर्वज्ञत्वं पूर्णत्वं

अस्य सर्व कर्तृत्वं, सर्व ज्ञत्वं, पूर्णत्वं

This Omnipotent, Omniscient, Perfection,

नित्यत्वं व्यापकत्वं च,

नित्यत्वं व्यापकत्वं च,

Eternal and all-pervasine (Being)

शक्तयोऽसंकुचिता अपि संकोचग्रहणेन

शक्तयो असंकुचिता अपि संकोच ग्रहणेन

of energies unlimited (but) limitedness adopting,

कला—विद्या—राग—काल—नियतिरूपतया भवन्ति।

कला, विद्या, राग, काल, नियति रूप तया भवन्ति।

takes kalaa, vidyaa, raag, kaal, niyati forms, respectively[1],

12. Purush

अत्र कला नाम अस्य पुरुषस्य किंचित्कर्तृताहेतु

अत्र कला नाम अस्य पुरुषस्य किंचित् कर्तृता हेतु

Here, *kalaa* is the name of this purusha's limited creational power.

---

[1] i.e. appears as the purusha.

विद्या किंचिज्ज्ञत्वं कारणम्

विद्या किंचित् ज्ञत्वं कारणम्

Vidyaa, of a limited knowledge, is the cause;

रागो विषयेष्वभिष्वङ्गः

रागो विषयेषू अभिष्यवंगः

Raaga is attachment with sense objects;

कालो हि भावानां भासनाभासनात्मकानां

कालो हि भावनां भास नाभासनात्मकानां

Kaal is the feeling of being and not being present,

क्रमोऽवच्छेदको भूतादिः

क्रमः अवच्छेदको भूत आदिः

respectively, hiding it under the tenses past etc.[1]

नियतिः ममेदं कर्तव्यं नेदं कर्तव्यं

नियतिः मम इदं कर्तव्यं न इदं कर्तव्यं

Niyati is, the distinction that 'this I've to do', 'this I don't have to do'[2].

---

[1] hiding the universality of time under the viel of past, present and future.

[2] i.e. (one) has to choose either of the two and not both.

इति नियमनहेतुः

इति नियमन हेतुः।

These are the binding principles (of kalaa, raag, niyati...)

एतत् पंचकम् अस्य स्वरूपावरकत्वात्

एतत् पञ्चकम् अस्य स्वरूप आवरकत्वात्

These five, its own form concealing,

कञ्चुकमिति उच्यते

कञ्चुकं इति उच्यते

cloaks (Kanchukaas[1]), thus are called.

13. Prakrati

महदादि पृथिव्यन्तानां तत्त्वानां

महद् आदि पृथिवी अन्तानां तत्त्वानां

(Of tatvaas like) Mahat[2] etc. upto Prithvi at the end... of all,

---

[1] The subject limited by five *'Kanchukaas'* (*kalaa, vidyaa, raag, kaal, niyati*) and *Maayaa* is called *Purushaa*.
- Man bereft of all-powers and bound by Maayaa is called *Pashu* (the bound one).
- The being moving among the worldly objects (*idam*), because it has lost oneness *(aham)*, is called *Sansaarii*.

[2] (Buddi)

मूलकारणं प्रकृतिः

मूल कारणं प्रकृतिः

(the) root cause is prakriti...

एषा च सत्त्वरजस्तमसां

एषा च सत्त्व रजः तमसां

and in this Satva, Rajah and Tamas are

साम्यावस्था अविभक्तरूपा

साम्य अवस्था अविभक्तरूपा

in condition of equipoise and undivided (in) form.

14. Budhi

निश्चयकारिणी विकल्पप्रतिबिम्ब धारिणी बुद्धिः

निश्चय कारिणि विकल्पप्रतिबिम्ब धारिणी बुद्धिः

(That which) decides and assimilates reflections of vikalpas (impulses) is Budhi.

---

1. संकल्प - is the sum total of thoughts, alternatives or choices that appear about something.

विकल्प - is the particular choice or alternative upon which a person decides. *Buddi* settles the choice.

15. Ahamkaar

अहंकारो नाम ममेदं न ममेदमित्यभिमान साधनम्

अहंकारो नाम मम इदं न मम इदम् इति अभिमान साधनम्

Ahamkaara is the name of instrument that gives the feeling (i.e. ego) that 'this-is-mine' and 'this-is-not-mine'.

16. Manah

मन: संकल्पसाधनम्

मन: संकल्प साधनम्

Manah is the instrument of thoughts and desires.

एतत्त्रयमन्त:करणम्

एतत् त्रयम् अन्त:करणम्

These three[1] constitutes the *antah karna*[2].

17-21. Organs of knowledge
22-26. Entities

शब्द स्पर्श रूप रस गन्ध आत्मकानां विषयाणां

शब्द स्पर्श रूप रस गन्ध आत्मकानां विषयाणां

Of sound, touch, form, taste (and) smell the entities

---

[1] *budhi, ahamkaar, manah.*

[2] inner organs.

क्रमेण ग्रहणसाधनानि श्रोत्र त्वक् चक्षुर्जिह्वा

क्रमेण ग्रहण साधनानि श्रोत्र त्वक् चक्षुः जिह्वा

respectively, the percieving means ear, skin, eye, tongue

घ्राणानि पञ्च ज्ञानेन्द्रियाणि।

घ्राणानि पंच ज्ञान इन्द्रियाणि।

and nose (are the) five Gyaan Indriyaas.

27-31. Organs of action

वचनादानविहरणविसर्गानन्दात्मक्रिया

वचन आदान विहरण विसर्ग आनन्द आत्मक्रिया

(For the bodily activities), speech, handling, locomotion, excretion, enjoyment,

साधनानि परिपाढया वाक् पाणि पाद

साधनानि परिपाढया वाक् पाणि पाद

the means respectively (are) speech, hands, feet,

पायूपस्थानि पञ्च कर्मेन्द्रियाणि

पायू उपस्थानि पंच कर्म इंद्रियाणि

anus, sex organ: these are the five senses of action.

32-36. Perceptions:

शब्दस्पर्श रूप रस गन्धाः

शब्द स्पर्श रूप रस गन्धाः

Sound, touch, form, taste (and) smell,

सामान्याकाराः पञ्च तन्मात्राणि।

सामानि आकाराः पंच तन्मात्राणि।

(in) usual form, are the five tanmaatraas[1].

आकाशमवकाशप्रदम् वायुः संजीवनम्

आकाशम् अवकाश प्रदम् वायुः संजीवनम्

Space gives space; air sustains life;

अग्निर्दाहकः पाचकश्च

अग्निः दाहकः पाचकः च

fire burns and cooks;

सलिलमाप्यायकं द्रवरूपं च

सलिलं अप्यायकं द्रव रूपं च,

water quenches (thirst) and is liquid in form;

---

[1] tanmaatraas - limited functions.

भूमिर्धारिका

भूमिः धारिका

earth sustains.

यथान्यग्रोधबीजस्थः शक्तिरूपा महाद्रुमः।

यथा न्यग्रोध बीजस्थं शक्ति रूपा महाद्रुमः।

like banyan-seed is the energy-form of a huge tree.

तथा हृयबीजस्थं विश्बमेतच्चराचरम्

तथा हृदय बीजस्थं विश्वम् एतत् चर अचरम्

so in the heart-seed[1] is this world, moving and unmoving.

इत्याम्नायनीत्या पराभट्टारिकारूपे

इति आम्नाय नीत्या परा भट्टारिका रूपे

Thus in the scripture[2] is written that in Para Bhattaarika[3] form

हृदयबीजेऽन्तर्भूतमेतज्जगत्

हृदय बीजे अन्तर् भूतम् एतत् जगत

the Biij Mantra, inside (Itself), contains this world.

---

1. 'heart of the seed' is Biij mantra, which is said to contain the whole world in within itself, like a seed.
2. Illustrated in Para-Trimshika
3. i.e. Param Shiva - (samvit shakti)

कथं ?

कथं ?

How (does world exist in seed)?

यथा घटशरावादीनां मृद्विकाराणां

यथा घट शराव आदीनां मृद् विकाराणां

Just as a pitcher, vase etc. (which are) the clay's (given) shapes

पारमार्थिकं रूपं मृदेव

पारमार्थिकं रूपं मृद् एव

in real sense are but forms of clay;

यथा वा जलादिद्रवजातीनाम् विचार्यमाणं

यथा वा जल आदि द्रव-जातीनां विचार्यमाणं

and just as water and other liquids, on analysis

व्यवस्थितं रूपं जलादिसामान्यमेव भवति:

व्यवस्थितं रूपं जल आदि सामान्यं एव भवति:

of their formed shapes, are basically water.

तथा पृथिव्यादिमायान्तानां तत्त्वानां

तथा पृथिवी आदि माया अन्तानां तत्त्वानां

similarly, Prithvi etc. upto ending at Maayaa, (31) tatvaas.

सतत्त्वं मीमांस्यमानं सदित्येव भवेत्

सतत्त्वं मीमांस्यमानं सत् इति एव भवेत्

in truth, on analysis, are sat (सत्)

अस्यापि पदस्य निरूप्यमानं

अस्य अपि पदस्य निरूप्यमानं

In this word[1] too, the form giving

धात्वर्थव्यञ्जकं प्रत्यांशं विसृज्य

धातु अर्थ व्यञ्जकं प्रत्यय अंशं विसृज्य

meaning of the *root,* the suffix bit (त्) if left off,

प्रकृतिमात्ररूप: सकार एवावशिष्यते

प्रकृति मात्र रूप: सकार एव अवशिष्यते

ordinarily the letter 'स', alone remains[1].

तदन्तर्गतमेकत्रिंशत्तत्वम्

तत् अन्तर्गतम् एकत्रिंशत् तत्वम्

Under it[2], (are represented) 31 tatvaas.

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[1] सत्– root is अस्+अत्. Here अ of अस् is dropped and स्+अत्, is formed which is सत् and means 'existence'. Deletion of त् - does not change its meaning.

[2] i.e. स, which is the symbol of 31 tatvaas, (*Maayaa* to *Prithvi*).

ततः परं शुद्धविद्येश्वरसदाशिवतत्त्वानि

ततः परं शुद्धविद्या ईश्वर सदाशिव तत्त्वानि

Beyond that[1] are *Shudvidyaa, Iishvar* and *Sadaashiv*[2] tatvaas,

ज्ञानक्रियासाराणि शक्तिविशेषत्वात

ज्ञान क्रिया साराणि शक्ति विशेष त्वात

the essences of Gyaan, Kriyaa and ichhaa are only energy forms; of all these special shaktis.

औकारेऽभ्युपगमरूपे

औ-कारः अभ्य् उपगम रूपे

औ is the symbol and form —

ऽनुत्तरशक्तिमयेऽन्तर्भूतानि

अनुत्तर शक्तिमये अन्तर्भूतानि

unique (and) Shakti-imbued, they exist there in औ.

अतः परमूर्ध्वाधः

अतः परम् उर्ध्व अधः

And beyond these, above and below,

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[1] i.e. beyond those 31 tatvaas.

[2] Shudvidyaa - gyaana, Ishvara - Kriyaa, Sadaashiva - Will

सृष्टिरूपो विसर्जनीयः

सृष्टि रूपो विसर्जनयः

The creation emits (through two dots of) visarga अः

एवं भूतस्य हृदयबीजस्य महामन्त्रात्मको

एवं भूतस्य हृदय-बीजस्य महामंत्र आत्मको

Thus is formed सौः, the Hridya-Biij, the chief mantra itself,

विश्वमयो विश्वोत्तीर्णः परम शिव एव

विश्वमयो विश्व उत्तीर्णः परम शिव एव

world-imbued, world transcending from Param Shiva, Himself:

उदयविश्रान्तिस्थानत्वान्निजस्वभाव

(एव) उदय विश्रन्ति स्थानत्वात् निज स्वभाव

arising from Him and merging in Him, which (arising and merging) is Its nature.

ईदृशं हृदयबीजं तत्त्वतो यो वेद

ईदृशं हृदयबीजं तत्त्वतो यो वेद

Thus, the Hridya-Biij, सौः in tatvaas, whoever knows

समाविशति च सौः परमार्थतो दीक्षितः

समाविशति च सौः परम अर्थतो दीक्षितः

and insights[1], he, in real meaning, is initiated.

प्राणान् धारयन् लौकिक वद्वर्तमानो

प्राणान् धारयन् लौकिकवत् वर्तमानो

Praanaas-bearing, worldy acts performing,

जीवनमुक्तः एव भवति

जीवन मुक्तः एव भवति

he becomes a Jiivan Muktah,

देहपातेपरमशिव भट्टारक एव भवति

देह पाते परमशिव भट्टारक एव भवति

and leaving the body, he becomes Param Shiva Bhattaaraka.

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1. तताकार, ततात्मा, ततस्वरूप

SANJEEVANI SHARDA KENDRA

(A brief Introduction)

Sanjeevani Sharda Kendra was established on Sharda Ashtami 2nd September, 1995 in Jammu Anand Nagar Bohri to the splendid memory of the grandeur of Sharda Mata and to strengthen the nationalists especially the exiled community of Kashmir and to remind them of their duties.

Sharda symbolises Saraswati the Goddess of wisdom, vision and knowledge. Devi Saraswati and the Goddess of firmness pluck and power and Devi Durga (Parvati) are all subsumed in Sharda Mata. The objectives underlying the establishment of Sanjeevani Sharda Kendra is to rekindle the erstwhile glory of the Goddess Sharda the world over.

To accomplish this resolve as well as to preserve our glorious heritage Sanjeevani Sharda Kendra has defined the following specific objectives.

1. Construction of a Sharda Bhawan.
2. Collective observance of major social, cultrual land religious events.
3. Arrangements for vocational training.
4. Facilitating research activity in fields of culture and history
5. Creation of a website for dissemination of knowledge.
6. Teaching and popularization of Sharda script
7. Establishment of a comprehensive library.
8. Creation of a Publication Division.

In the first phase we have erected a conference hall Sharda Bhavan, on a plot of land acquired for the purpose, to carry out the regular activities of the Kendra.

Sanjeevani Sharda Kendra is running planned training programme to make the youth self-dependent. The aim is to make the Kendra a multifaceted organisation. Thus the Kendra has imparted primary training in Electronics-Radio-T.V. assembling land repair to about hundred youths, in a one-year course programme. Presently these youths are either self-employed in the trade or have joined industry by the dint of this training.

Sharda Institute of Computer Education has been opened in the Kendra premises. The Institute trains students in different aspects of Computer Education and ,techniques through a variety of Computer Courses. Over 400 students have received computer training to date. The institute has a well-equipped Computer Laboratory. Sixteen Students are trained in one class at a time.

The Kendra has actively taken up research activities. To strengthen the cultural identity of Kashmiri Pandits, debates, lectures and seminars on archeology, history, philosophy, ethics, language, literature, script (Sharda) and folklore are being organized. Sharda Pustakalaya, a library has already been opened. A special section on Kashmir to house a comprehensive collection of books is envisaged under the auspicies of the Pustakalaya. In the memory of the great Bhakti poet of Kashmir Pandit Krishnjoo Razdan, a hall dedicated to his memory was inaugurated on 15th September, 2007 on his 157th birth anniversary. This hall will house a state of art library. Seminar facilities shall also be provided in this hall.

The Kendra has organized several Samohik Yagneopavit Samaroh. So far Yagneopavit Sanskar of 124 children has been performed under the programme. The aim is to mobilize the community, increase the awareness as well as to discharge a social and religious obligation.

Under the Sanjeevani Sharda Kendra, Mohaotsav Committee organizes the collective observance/performance of religious festivals. In this context Sharda Ashtami and Samohik Shivratri are two main festivals worth mentioning. People from all walks of life participate in these programme, and benefit there from. Accomplished saints and well-versed scholars are invited in these programmes to enlighten the public. In addition to holding a Yagnya, two personages devoted to community cause and service are honoured on Sharda Ashtami with Sharda Puraskar. So far 12 persons have been so honoured as an acknowledgement of community's gratitude. A calendar is released to the public on the occasion of Maha Shiva Ratri.

Teaching and popularizing the original script of Kashmir Sharda is one of the committed activities of Sanjeevani Sharda Kendra. Classes are held of and on for the purpose. Occasional arrangements are made for imparting training in Sanskrit including spoken Sanskrit.

In furtherance of efforts in preservation of culture and ethos publication of books on various aspects has been undertaken. Two monographs "Sharda" and "Herath-Akh-Zaan" have already been published in the Sharda Granth Mala Series. Two more monographs "Kshemendra" and "Umanagri" have been released on ShardaAshtami (11 I September 2005). Prof. Bushan Lal Koul's "Parmanand" has also been released. The books on "Krishen Joo Razdan" by Prof. B.L.Koul and on "Lalleshwari" by Prof. Chaman Lal Raina was released on 18th February 2007 (During Shivratri 'Samohik Programme). The work on the publication of other titles is in progress. The publication division has also brought out introductory sheets on Shriya Bhatt, Lalitadatya and Guru Teg Bahadur, ,

A picture gallery is being developed in which the photographs of saints as well as eminent men and women of Kashmir will be displayed. Already thirty such photographs have been installed. Prof. T.N Shalla, President of the Kendra evinced a keen interest in the creation of this picture gallery without his inspiration it would have not materialised.

From last year a scholarship named 'Mohani Jnan Arjan' scholarship has been awarded to three meritorious girls who excelled in studies despite financial constraints. Special cash award was given to them under this scholarship.

The Kendra is planning to start a lecture series in different parts of the state in which light will be thrown on the various aspects of culture and social life of Kashmiri Pandits. The aim is to connect the young people of the community to the age-old traditions and customs.

Sanjeevani Sharda Kendra is run by a registered trust under whose direction all activites are conducted by an executive headed by an elected Chairman. Several committees have been formed to look after the different activities in a systematic manner. The committees are:

1. Vocation Training Committee
2. Social Reform and Cultural Committee
3. Construction and fund Committee
4. Festival Committee

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"...Ksheemaraaja may be ascribed to the close of the tenth or the beginning of the eleventh century. He was both Abhinava's cousin and a pupil... Dr. Pandey has established Vaamdeva, Abhinava's uncle, to be his father. Among his own pupils he mentions Shuura or Shuuraaditya, son of Gunaaditya, for whose enlightenment most of his works were written... Besides Abhinava he mentions Prayaaga as his teacher..."

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